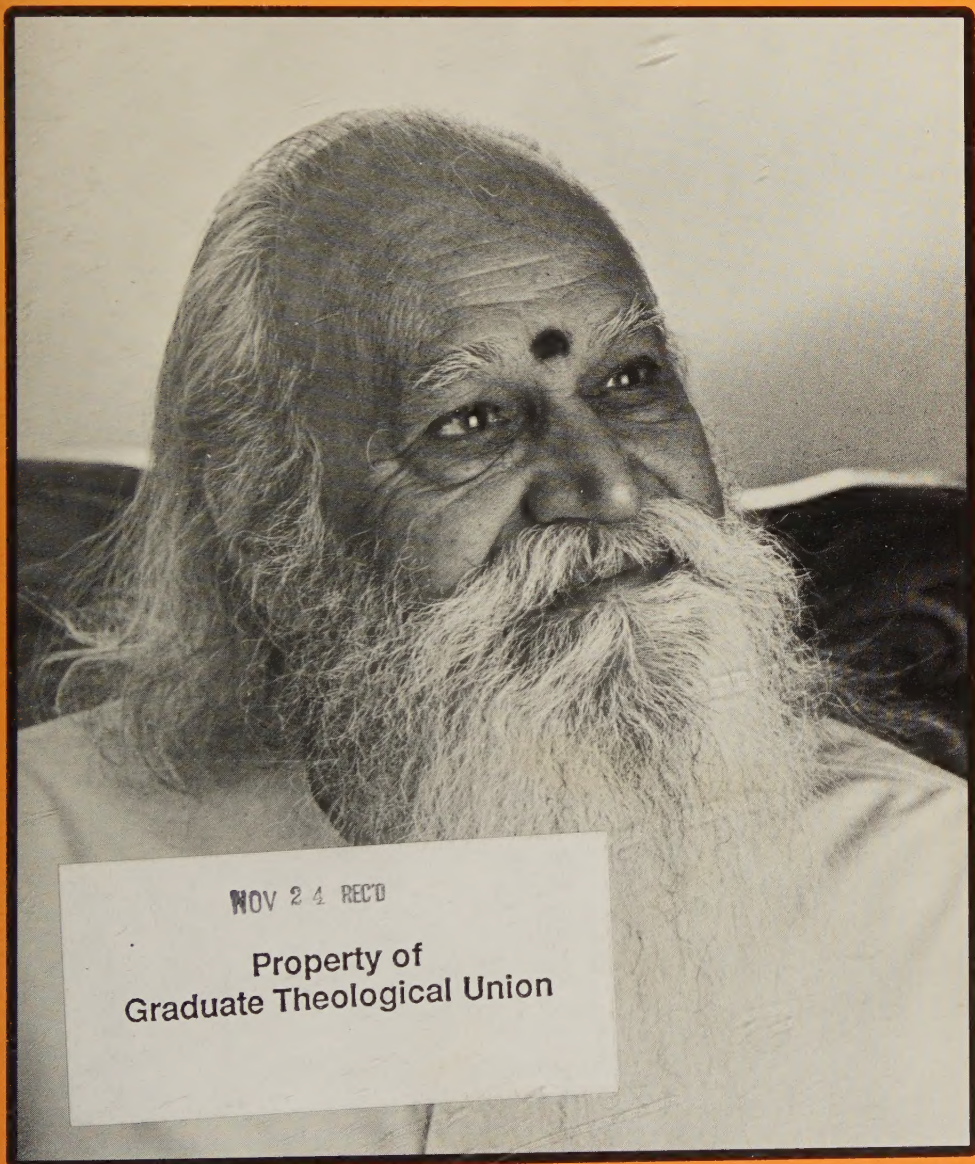


# Y Integral Yoga®

THE TEACHINGS OF  
SRI SWAMI SATCHIDANANDA

Fall 1993  
\$3.00



NOV 24 REC'D

Property of  
Graduate Theological Union



Digitized by the Internet Archive  
in 2024

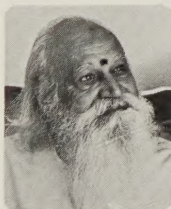
# YIntegral Yoga®

## FEATURES

- 5 SATSANG WITH  
SRI GURUDEV**  
by Sri Swami Satchidananda
- 7 THERE ARE NO ACCIDENTS**  
by Sri Swami Satchidananda
- 9 KARMA**  
by Sri Swami Sivananda
- 15 MAIMONIDES**
- 16 ROSH HASHANAH AND  
YOM KIPPUR**  
A TIME OF REBIRTH AND  
RECONCILIATION  
by Kumari de Sachy
- 18 YAMA/NIYAMA:  
TOUCHSTONES ON THE PATH**  
by Kumari de Sachy
- 20 MID-COURSE CORRECTION**  
by Hari Barker
- 37 TRIBUTE TO  
SWAMI CHINMAYANANDA**  
by Rev. Prem Anjali

## DEPARTMENTS

- 2 LETTERS TO SRI GURUDEV**
- 23 POETRY**
- 24 YOGA AND HEALTH**
- 27 VIDYALAYAM CORNER**
- 29 INTEGRAL YOGA  
INTERNATIONAL**
- 30 INTEGRAL YOGA  
HIGHLIGHTS**
- 36 DAY-BY-DAY  
WITH SRI GURUDEV**
- 39 POETRY**
- 40 EXTRA PHOTOS**



Cover Photo Courtesy of:  
Bob Llewellyn

**INTEGRAL YOGA®**: Vol. 26, No. 3, Fall '93. Copyright © 1993. Satchidananda Ashram-Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication may be reproduced without written permission from the publisher. Published by Integral Yoga Publications at Satchidananda Ashram-Yogaville, Buckingham, VA 23921 U.S.A.

**INTEGRAL YOGA®** is published quarterly. Subscriptions are \$12 per year (\$18 outside the United States), sent to above address.





## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## LETTERS TO

I was a student in the Hatha Yoga Teacher Training this past February and March. I want to thank you, but a thank you doesn't seem to express fully the depth of my gratitude for all that you shared during my stay in Yogaville.

Being in your presence was the most peaceful and loving experience that I have ever felt in my entire life. I hung on your every word when you spoke—I knew that it was all the truth and that it came from your very heart and soul.

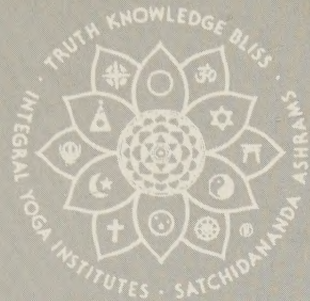
I am looking forward to seeing you again. In the meantime, I will never forget you or your teachings.

—S. E.  
Melbourne, FL

Twenty-five years ago, we learned Yoga from your book and later took classes at your center in the Village in New York. That was the beginning of our spiritual journey. Now, our daughter, Sarah, comes to you to continue her quest for inner peace. Thank you for the blessing that you are.

—D. and D. E.  
Bellingham, WA





## INTEGRAL YOGA MAGAZINE

**Founder-Director**  
Sri Swami Satchidananda

**Editor**  
Kumari de Sachy, Ed.D

**Art Director**  
Rev. Arjuna Jyothi

**Printing**  
King Lindsay Printing Corp.

**Photography**  
Saraswati Neumann  
Bob Llewellyn  
Chandra Schoonover  
Swami Sharadananda  
Prem Anjali

**SRI SWAMI SATCHIDANANDA** (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.

## SRI GURUDEV

**Correction:** We apologize for incorrectly identifying David Mohanani as Prakash Daswani (both from St. Thomas, Virgin Islands) in the photos included in the Summer 1993 issue of the magazine.



Prakash and Kavita Daswani with  
Sri Gurudev in St. Thomas, Virgin Islands.







# SATSANG WITH SRI GURUDEV

**Q**uestion: Regarding *karma*, it has been said that every action offered to the Lord, even a bad action, cannot affect us. Please clarify how a bad action can be done in the name of the Lord.

**Sri Gurudev:** When you say that you are doing something in the name of the Lord, that means that you are not doing it for your sake, that whatever the outcome of that action is, it goes to the Lord, not to you. As such, if you are not going to be benefited at all, why should you be interested in doing a bad action? We tend to do bad actions because of our selfishness: "I want to get it, no matter what way I do it." And it's not that God is going to be happy with your offerings, while without them He will probably be miserable. When you do something in the name of

God, it's not directly for God. It is for God's creation. Everything and everybody around you gets the benefit. A great saying in South India is that if you are offering something to the Lord in the shrine, probably nothing goes to the Lord, but to the officiating priest. If he's a nice man, he may share it a little with others. Otherwise, all the offerings go into his pocket. But if you do something for the people outside, they are the walking temples.

Humanity and the creation make up the walking temple of God. When you do something for them, they are benefited, and, at the same time, the Lord of the temple also gets the benefit. That is why service to humanity is the best worship to God. So, offering unto God means that you are offering unto others. As such, when you are really honest in offering to

others in the name of God, you will never do a bad action. But without your knowing it, you might do something. That's a different thing. For example, children sometimes do something that brings terrible results.

I heard a story once. In a small village, a poor family bought a candle for the first time. They had never seen a candle before until that time. The father had seen it and brought it home, and the children asked, "Oh, what is this Dad?" And the dad answered, "This is the child of the sun. It is called the little baby of the sun because it gives light. But don't touch it. Just leave it alone." But, you know the curiosity of children. When the dad walked out, one child wanted to play with the candle all by himself, even without sharing it with his

brothers and sisters. So he took the candle and hid it somewhere on the

## Humanity and the creation make up the walking temple of God.

roof so that he could play with it by himself afterwards. You know what happened then. But would you say that the child did a bad thing? It's an ignorant thing. You wouldn't punish a child for that.

Sometimes, our actions turn out to be something terrible, but you didn't really mean them to be like that. So, it's not the action itself, but the mind behind the action. If you are consciously doing something bad, you would not be doing it for the sake of others. Thus, the answer to this question is that you will not do a bad thing if you are really offering it to God. But, if you still know that you are going to perform a bad action and call it an offering to God, then there's something doubtful in that. You are not honest.

I know that, sometimes, you might think that bad action means hurting someone. However, hurting someone need not be a bad action. A doctor, when he or she performs an operation, certainly hurts the patient. Would you say that the doctor is performing a bad action? No. The action hurts the patient, but the doctor has a good motive. So, it is the motive that is more important than the action itself. In the *Bhagavad Gita*, Lord Krishna tells Arjuna, "Get up and destroy all these wicked fellows. Therefore, get up and fight!" Fighting may sound like a bad act. But it need not always be. If you have the right motive and if the outcome is beneficial to people, then even the act that appears to be bad, violent, harmful is a good act. Action, then, should be understood in this light: with what motive it was performed and its result.

**Question:** Can I be relieved of bad *karma* by touching a holy person?

**Sri Gurudev:** I would say yes. Not just by touching the holy person, but in searching

for the holy person, in looking for someone who can help you. That effort, itself, is a way of cleaning up your bad *karma*. It's not that the holy person takes away your *karma*. That's not the duty of the holy person. His duty is to help you clean it.

We should never try to escape our *karma*. When people commit a crime, they spend all the money in court, paying large fees to try to escape from their punishment. But they are not really escaping; they are creating more *karma* in losing all their money, and they still have to pay the price. You may escape man's law but never God's law. God's law is: if you do something, you should face it.

It is possible, though, that someone can take *karma* away from you, but the person who takes it away from you creates another *karma* for himself, and, still, you are not completely free from that. But your faith in a holy person and your faith in God will make the pain less, because it will help you to accept the *karma* and clean it out. You will understand that without the pain, you cannot clean out the *karma*. ■

## Be Aware!

**Karma is a boomerang.  
What you think, desire, does  
come back to you!**

**— T. L. Vaswani**



# THERE ARE NO ACCIDENTS

by Sri Swami Satchidananda

**N**othing happens to you if you do not deserve it. You have to sow for your reaping. Nothing comes to you if you have not sowed, if you have not paid for it already. Good and bad never come to you by someone giving you. Rather, you deserved it, you got it. This means that there are no accidents.

Everything, every incident is a reaction to your past action. You wishingly, willfully do something, which leaves a trace, a seed that we call the *karma*. And that seed germinates, in time bringing its fruit, and you have to face

that fruit. For example, someone gave me a nice, beautiful card. Shouldn't I be grateful to her? In the worldly sense, yes, I have to. But, at the same time, I know that I deserve that card. If that lady hadn't given it, then some other lady would have given it to me. Because I deserve it, God will give it to me from somewhere through somebody. He has to fulfill that part, but I am grateful at the same time. In this situation, that particular lady, instead of someone else, became the instrument to give me the card.

In the same way, let's say that somebody wanted to give me a nice, big slap in the face. Even if a hundred people tried, they couldn't do it unless I deserved it. Furthermore, only that one person who could do it fully to my satisfaction would be able to do it. Nobody else could even touch my face. So, it's not an accident. It is all a result of our past actions. We do it, we face it.

I know that sometimes in the West we have certain philosophies. For example,

"The parents' sins fall upon the children." I see. So, if my father created me and if I commit a crime, it is his sin that fell on me, is it not so? His sin made me a criminal, so the court should punish him and not me. But even human law doesn't agree with that, so how could that be Divine Law? How can the scriptures say that? It's very wrong. If I eat something bad, does your stomach get cramps? There is a simple village proverb in India: "If the scorpion

stings a coconut palm, the glands of the palmyra tree will not swell."

Or in other words, if I

pinch you, will someone else feel the pain? No. Whoever gets pinched will feel the pinch, not somebody else. The one who got it should face it.

So, *you* do it, *you* face it. You cannot blame your mother and father for that. No. In fact, it is you who selected the mother and father. They didn't select you. They never even knew that you would be popping out. No. They never expected who would be coming out.

The child selects the parents. According to your past *karma*, according to your past deeds, you select a place of birth. If you have done some nice, good, charitable *karma*, if you have been generous, happy, and harmonious with everybody, you will be born in a very comfortable place with all luxury. Someone else will be born in a slum. Why should he or she take a birth in a slum? What you sow, you reap; what you deserve, you get. That is the golden law. There are no accidents at all. ■

**Good and bad never come to you by someone giving you. Rather, you deserved it.**





# KARMA

by Sri Swami Sivananda

**K**arma is a Sanskrit term that signifies action or deed. Any physical or mental action is *Karma*. Thinking is mental *Karma*. *Karma* is the sum total of our acts, both in the present life and in the preceding births.

*Karma* means not only action, but also the result of an action. The consequence of an action is really not a separate thing. It is a part of the action and cannot be separated from it. The law of *Karma* means the law of causation. Wherever there is a cause, there an effect must be produced. A seed is the cause of the tree, which is the effect. The tree produces seeds and becomes the cause of the seeds. The cause is found in the effect, and the effect is found in the cause. The effect is similar to the cause. This is the universal chain of cause and effect, which has no end.

No link in the chain is unnecessary. The world runs on this fundamental and vital law. This law is inexorable and immutable. This grand law operates everywhere on the physical and mental planes. No phenomenon can escape from the operation of this mighty law. All other laws of nature are subordinate to this fundamental law of cause and effect.

No event can occur without having a positive, definite cause at the back of it. The breaking out of a war, the rise of a comet, the occurrence of an earthquake or a volcanic eruption, the outbreak of an epidemic, thunder, lightning, floods, diseases of the body, fortune and misfortune—all these have definite causes behind them.

**God neither punishes  
the wicked, nor re-  
wards the virtuous.**

The grand law of causation includes the law of action and reaction, the law of compensation, and the law of retribution. All these laws come under one general, all-embracing heading, namely, the doctrine of *Karma*.

## The Law of Causation

If there is an action, there must be a reaction. The reaction will be equal in force and of a similar nature. Every thought, desire, imagination, and sentiment causes reaction.

Virtue brings its own reward; vice brings its own punishment. This is the working of the law of reaction. God neither punishes the wicked, nor rewards the vir-

tuous. It is their own *Karmas* that bring reward and punishment. It is the law of action and reaction that brings the fruits. No one is to be blamed.

## The Law of Compensation

The law of compensation operates everywhere in nature's phenomena. The seed breaks and a large tree rises from it. There is no loss in the breaking of the seed. The tree comes out in accordance with the law of compensation. Fuel burns and is destroyed, but there is heat, in accordance with the law of compensation. Many articles are cooked on the fire on account of the heat.

If there is extreme heat at Vijayavada, there is extreme cold at Mt. Kailas or Uttarakasi in the Himalayas. There is the law of compensation. If there are ten scoundrels in a place, there are two pure souls to bring compensation. If there is flood-tide at Puri, there is ebb-tide at Waltair. This is the law of compensation. If it is day in India, it

is night in America. Peace follows war and vice versa. This is the law of compensation.

The law of compensation operates on the mental plane also. It keeps up the balance and establishes peace, equilibrium, concord, harmony, and justice in nature. Think deeply, cogitate and reflect. You will see that this law of compensation is operating everywhere in the phenomena of nature. It is inexorable and immutable in its operation. No one can defy this relentless and irresistible law. If you do an evil act, you will reap undesirable fruit as compensation.

If you take an individual life as an isolated event that begins with the birth of the physical body and terminates with its death, you cannot find any correct explanation or solution for the affairs of life. You will be groping in darkness and despair. Your present life is nothing when compared to the whole soul-life. It is momentary, a mere fragment. If you want to find the cause or antecedent of anything, you will have to go deep into the affairs of the eternal soul-life. Then alone will there be perfect balance of cause and effect, antecedent and consequence. You will have to judge from a broad view of the eternal soul-life. The law of compensation embraces a wide range of the whole soul-life. Life does not end with the disintegration of this physical body alone. There is reincarnation. There have been countless previous lives. You will have to take into consideration the widest view of the life of the soul. Then the line will be quite clear. You will find a perfect, satisfactory solution for all the intricate and complicated affairs of life. Then there will be no room for grumbling, lamentation, or misapprehension.

### **The Law of Retribution**

Every wrong action or crime brings its own punishment in accordance with the law of retribution. The law of causation, the law of action and reaction, the law of compensation and the law of retribution—all these operate together. He who robs another person robs himself. She who hurts another hurts herself. He who cheats an-

other cheats himself.

Remember that God is neither partial nor unjust. Remember that God is not responsible for the wealth of one man or the poverty of another. You will suffer on account of your own wicked actions. There is nothing chaotic or capricious in this world. Things do not happen in this universe in a disorderly manner, by accident or by chance. They happen in regular succession, and events follow each other in regular order. There is a kind of definite connection between what is being done by you now and what will happen in the future. Always sow seeds that will bring pleasant fruits and that will make you happy herein and hereafter.

### **How Karma is Fashioned**

The human being has a threefold nature. He consists of feeling, knowing and willing. These three fashion his *Karma*. He knows objects like a chair, tree, table, and so on. He feels joy and sorrow. He wills to do this or not to do that.

Behind the action, there are desires and thoughts. The desire for an object arises in the mind, and you think of ways and means of obtaining it. You exert to possess it. Desire, thought and action go together in this process. They are the three threads, as it were, that are twisted into the cord of *Karma*. Desire produces *Karma*. You work and exert to acquire the objects of your desire. *Karma* produces its fruits such as pain or pleasure. You will have to take birth after birth to reap the fruits of your *Karmas*. This is the law of *Karma*.

### **Kinds of Karma**

*Karma* is of three kinds; namely, the accumulated works, the works that fructify, and the current works. The accumulated *Karmas* have accrued to you from the past. Part of it is seen in your character, in your tendencies, aptitudes, capacities, inclinations, and desires.

The fructifying *Karma* is that portion of the past *Karma* that is responsible for the present body. It is ripe for reaping and cannot be avoided or changed. It can only be



exhausted by being experienced. You pay past debts. The *Karma* of current works is that *Karma* that is now being made for the future. In *Vedantic* literature, there is a beautiful analogy. The archer has already sent an arrow. It has left his hands; he cannot recall it. He is about to shoot another arrow.

The bundle of arrows in the quiver on his back is the accumulated works. The arrow that he has shot is the fructifying works, and the arrow that he is about to shoot from his bow is the current works. Of these, he has perfect control over the accumulated and the current works, but he must surely work out his fructifying works. The past that has begun to take effect now he has to experience.

Fructifying *Karma* cannot be prevented even by the Lord. Nala, Rama, Yudhishtira, and others who had great powers and wisdom had to undergo their *Karma*. Nala did not want to go to the forest, yet he was forced to go. His *Karma* compelled him. Rama was to be installed as the King of Ayodhya; he was forced to enter the forest. Mahatma Gandhiji wanted to live for a hundred and twenty years. He did not wish to be shot, yet his fructifying *Karma* brought about the event of his death.

### Destiny of Self-effort

Even if the law of *Karma* is inexorable, there is scope for Divine Grace. Grace comes through penitence, austerity, and devotion. Penitence does not alter the law of *Karma*. It is an act that has its fruit like any other act. What one has to reap cannot be altered by the individual, but its recurrence can certainly be checked by self-effort.

Destiny is only self-effort that has been done in previous births. The self-effort of today becomes the destiny of tomorrow. Self-effort and destiny are one and the same. They are two names indicating one thing. Just as the present becomes the past and the

future becomes the present, just as there is only the present, so also is there only self-effort. When God works through man, it is self-effort. Grace becomes self-effort.

Rainfall and other phenomena of nature are not under human control. Still, a farmer ploughs his fields and exercises self-effort. The crops may fail due to lack of rain, but he does not lose heart. He performs sacrifices

for getting rain and reaps a good harvest. Similarly, Yoga prac-

## Destiny is only self-effort that has been done in previous births.

tice consists of self-effort to neutralize the evil destiny that obstructs self-realization. If destiny is powerful, Yoga is more powerful.

Every soul is like a husbandman who has a plot of land. The acreage, the nature of the soil, and the conditions of weather are all predetermined. But the husbandman is quite at liberty to till the earth, manure it, and get good crops or to allow it to remain as wasteland. Destiny concerns the past only. The future is in your hands. You can change your destiny. You have free will to act.

Have a new angle of vision. Arm yourself with discrimination, cheerfulness, discernment, alacrity, and undaunted spirit. A glorious, brilliant future is awaiting you. Let the past be buried. You can work wonders and miracles. Do not give up hope. You can destroy the harmful effects of unfavorable planets through your will-force. You can command the elements and nature. You can neutralize the effects of evil influences and dark, antagonistic forces that operate against you. You can change unfavorable circumstances into the best possible ones. You can nullify destiny.

Destiny is your own creation, created by your thoughts and actions. You can undo them by right thinking and right action. Even if there is an evil or dark, antagonistic force to attack you, you can diminish its force by resolutely turning your mind away from it.

Thus, you can disarm your destiny. Do

not say: "*Karma, Karma, my Karma* has brought me to this." Exert, exert. Use self-effort. Do austerities, concentrate, purify, and meditate. Do not become a fatalist or yield to inertia. Do not bleat like a lamb. Roar *Om, Om, Om*, like a lion of *Vedanta*.

See how Markandeya, who was destined to die in his sixteenth year, attained eternal life on account of his self-effort. Note how Savitri brought her husband back to life through her self-effort, how Benjamin Franklin and the late Sir T. Muthuswami Aiyer of the Madras High Court elevated themselves. Remember, friends, that man is master of his destiny. Visvamitra Rishi, who was a ruler, became a realized seer like Vasishtha, and even created a third world for Trisanku through his power of self-effort. Rogue Ratnakara became Sage Valmiki through his self-effort. Rogues Jagai and Madai of Bengal became developed saints through repentance. They became the disciples of Lord Gauranga. What others have done you can also do. There is no doubt about this.

### **How Destiny is built up**

Thought is *Karma*, the real *Karma*. Thought molds your character. Thought materializes and becomes an action. If you allow the mind to dwell on good, elevating thoughts, you will develop a noble character. You will do noble and laudable actions naturally. If you entertain evil thoughts, you will develop base character. This is the immutable law of nature. Therefore, you can deliberately shape your character by cultivating sublime thoughts.

You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap your destiny. Hence, destiny is of your own manufacture. You, yourself, have built it, and you can undo it by entertaining noble thoughts, by doing pure, virtuous actions, and by changing your mode of thinking.

The impressions of small and big acts coalesce together and form tendencies. The tendencies develop into character. Character

produces will. If a person has a strong character, he or she has strong will. *Karma* produces character, and character in turn produces will. People of great will have developed it through *Karma* done in many births. It is not in one birth that a person develops a mighty will. He or she does various good actions in several births. The potencies of these actions collect together, and in one birth the struggling soul bursts out as a giant like Buddha, Jesus, and Sankara. No action goes in vain. Nothing is lost. Patient, indefatigable effort is needed. You will have to watch every thought, work and action.

Man's will is ever free. Through lust, anger, greed and selfishness, it has become impure. He can render it pure, strong and dynamic by ridding himself of his base desires, impure motives and likes and dislikes.

### **You are the master of your destiny**

You are not a creature of environment or circumstance. You are the master of your own fate, the architect of your own fortune. You are responsible for what you suffer and for your present state. If you are unhappy, it has been of your own making. If you are miserable, it has also been of your own making. Every action bears fruit sooner or later. A virtuous action produces pleasure as its effect, while an evil deed causes pain.

Charity in your past life gives you wealth in the present one. Service of humanity in your past life makes you a famous leader in the present. Tendencies of your past life become your capacities in the present. Experiences of your past life fashion your present conscience. Virtuous deeds of your past life give you a good environment in the present. Selfless actions in your previous life give you discrimination, dispassion and aspiration in this life, through the Grace of the Lord.

If you oppress a person, you will suffer oppression in another life and reap the fruit of the seed you have sown in this life. If you injure the eye of a person, your eye will also be injured. If you break the leg of a person, your own leg will be broken. If you feed the poor, you will have plenty of food in another



life. If you build rest-houses, you will have many houses in another life. Action and reaction are equal and opposite. There is no power on this earth that can prevent actions from yielding their fruit. Such is the law of *Karma*. Such is the law of birth and death. Such is the cycle through which you must pass your way.

### Three kinds of action

Actions are of three kinds; namely, good, bad and dual or mixed. The good *Karmas* make you a god or angel in heaven. Bad *Karmas* place you in lower wombs. Dual actions give you a human birth. If you rob a man and feed the poor, it is a dual or mixed action. If you earn money by unlawful means and build a temple or hospital, this is a dual action. If you obtain money by cheating a man and construct a retreat for monks, this is also a mixed action.

Every work is a mixture of good and evil. There can be neither absolute good, nor absolute bad actions in the world. This physical universe is a relative plane. If you do an action, it is bound to do some good in one corner and some evil in another. You must try to do such actions that can bring the maximum of good and the minimum of evil.

### Veracity of the Law of Karma

The doctrine of *Karma* forms an integral part of *Vedanta*. The Law of Karma is one of the fundamental doctrines not only of Hinduism, but also of Buddhism and Jainism. As a man sows, so he shall reap. This is the Law of *Karma*.

The Law of *Karma* expounds the riddle of life and the riddle of the universe. It brings solace, satisfaction and comfort to one and all. It is a self-evident truth. Fortunately, the Westerners have also now begun to acknowledge its importance and veracity. Large numbers of Americans have

full belief in this doctrine.

A close study of this law gives encouragement to one who is hopeless, desperate and ailing. Destiny is created by man's thoughts, habits and character. There is every opportunity for correction and improvement by changing his thoughts and habits. The scoundrel can become a saint; the prostitute can become a chaste lady; the beggar can become a king. This mighty law provides for all this.

Only the doctrine of *Karma* can explain the mysterious problem of good and evil in this world. Only the doctrine of *Karma* can bring solace, contentment, peace, and strength to the afflicted and the desperate. It solves our difficulties and problems of life. It gives encouragement to the hopeless and the forlorn. It pushes a person to right thinking, right speech, and right action. It brings a brilliant future to one who obeys it. If all people understand this law correctly and discharge their daily duties carefully, they will rise to sublime heights on the ladder of spirituality. They will be moral and virtuous and have a happy, peaceful, contented life. They will be able to bear the burden of birth and death with patience, endurance and strength of mind. There will not be any room for complaint when they see inequalities of birth, fortune, intelligence and capacity. There will be heaven on earth, and all will rejoice even in suffering. Greed, jealousy, hatred, anger, passion, and pride will vanish. Virtue will reign everywhere. We will have a glorious age of truth, with peace and plenty everywhere.

Blessed is the one who understands and lives by law, for that person will soon attain God-consciousness and become one with the Law-giver. Then the law will no longer affect him or her. ■

**You can't run away from problems.  
You will face the same problems wherever you go.  
— Sri Swami Satchidananda**





# MAIMONIDES

**M**aimonides, who lived from 30 March 1135 to 13 December 1204, was one of the greatest Jewish philosophers to enlighten the West. His writing was simple, rational, and poetic: "Who is wise? One who learns from all. Who is mighty? One who controls the passions. Who is rich? One who is satisfied. Who is honored? One who respects others."

Rabbi Moses ben Maimon was a prophet. A twelfth-century religious philosopher with a brilliant gift for writing with grace, clarity and precision, he was able to express the most complex ideas in the simplest, most rational terms. To the Jews, who know him as Rambam, he is famous for his *Mishnah Torah*. But he is just as well known to Christians and Moslems, who know him as Maimonides through his *Guide to the Perplexed*.

Born into a distinguished European family of judges and scholars that settled in Egypt—a great center of learning at that time—Maimonides studied both the *Talmud*, the ancient religious-legal code of Ju-

daism, and medicine. Here, he undertook the enormous task of making the ancient laws more easily understood and applied by the layperson: a simplified, modernized *Talmud*. He chose the title *Mishnah* (Second) *Torah* for this work to remind his readers that the foundation of all Jewish life was still the *Five Books of Moses*.

Designed to integrate God into all aspects of life, the *Talmud* brings profound wisdom to the level of day-to-day activities:

**Speech:** "Silence is good for the wise; how much more so for the foolish."

**Justice:** "One who breaks a law to save a life is free of guilt."

**Medicine:** "Heed your physician, that you may not need one."

**Religion:** "Greater is the one who follows the commandments from love, than one who follows them from fear." ■

— From *Lives of Luminaries*

**Do not unto others  
that which is hateful to you.  
This is the whole of the Law;  
all the rest is commentary  
—The Talmud**

# ROSH HASHANAH AND YOM KIPPUR

## A TIME OF REBIRTH AND RECONCILIATION

by Kumari de Sachy

For more than two thousand years, the Jewish people have celebrated *Rosh Hashanah*, the new year festival observed traditionally during the first two days of the early autumn month of *Tishri*, the seventh month of the Jewish lunar calendar. Although it falls not on the first but on the seventh month of the year, *Rosh Hashanah* literally means "head of the year," perhaps because, like *Shabbos*, the seventh day of the week, *Rosh Hashanah* is a time of contemplation and renewal. Like the Sabbath, *Rosh Hashanah* offers us the opportunity to focus our attention on God, the ultimate Truth. Possibly, *Rosh Hashanah* may be celebrated as the new year because, according to tradition, it is the birthday of Adam. Thus, on *Rosh Hashanah*, we are also celebrating the birth of the human race.<sup>1</sup>

*Rosh Hashanah* is preceded by a thirty-day period of study and self-examination. Like all Jewish holy days, it begins at sunset. Families and friends gather to light candles, signifying the beginning of the festival, and to recite the blessing. Then, Jews all over the world, from many different cultures, go to their Houses of Prayer (synagogues, community centers, homes) for the evening service. After the service, they go home for a festive dinner, often inviting guests. In the morning, they return to their Houses of Prayer. During services, the congregation reads various passages from the *Torah* (the *Five Books of Moses*), from *Prophets*, and

from the *Holy Writings*. The readings involve such universal themes as the relationship between good and evil, power and love, stasis and change.

The special symbol of *Rosh Hashanah* is the *shofar*, or ram's horn. In the *Torah* there is a special command to make the new moon of *Tishri* into a day of the sounding of the horn. The sound of the *shofar* is quite eerie, wild and untuned, and it is blown in three separate ways: one short blast of alarm, three medium blasts that sound like wailing, and nine short blasts that sound like broken sobs. There are many explanations as to the significance of the *shofar*. For example, it is said that since the *shofar* will be blown on the day of judgment, blowing it during this festival reminds us that each day is a day of judgment. Another explanation is that since the *shofar* will be blown when the Messiah revives the dead, we hear the *shofar* in order to revive our faith in the victory of immortality over mortality.

Once, the great Chassidic *rebbe*, the Baal Shem Tov, instructed a *shofar* blower in the mystical meanings of the *shofar* blasts. But, on *Rosh Hashanah*, the man forgot the meanings, and he broke down in tears. The Baal Shem Tov explained that the mystical meanings are like keys to the many doors of Heaven, but if the keys are lost, all the doors can be broken open with an ax. Analogously, our heartfelt burst of tears can break down all the barriers between ourselves and God. The *shofar's* untuned wail symbolizes the burst of human tears.

Another important theme that runs

<sup>1</sup> Arthur Waskow, *Seasons of our Joy* (New York: Bantam Books, 1982), pp. 1 - 26.



through the Bible readings—and manifests physically during the first day of this festival—is that of water. For centuries, traditional Jews go, in the afternoon, to the nearest body of free-flowing water—a river, a lake, or the ocean—where they recite several Psalms and a line from the prophet Micah: “And You will cast all their sins into the depths of the sea.” Then, they shake out their pockets of lint and bread crumbs, symbolically shaking loose their sins of the past year to be “cast into the depths of the sea.” Since the Hebrew term for “You will cast” is *tashlich*, this ceremony has become known as *Tashlich*.

The second day of *Rosh Hashanah* proceeds much like the first, with some liturgical changes and with the omission of *Tashlich*.

Ten days after *Rosh Hashanah*, the Jewish people, renewed and reborn into greater maturity, are ready to stand face to face with God. *Yom Kippur*, a day of fasting, is the moment when Jews, individually and as a group, experience the strongest sense of their covenant and partnership with God. On *Yom Kippur* we devote ourselves entirely to the spiritual.

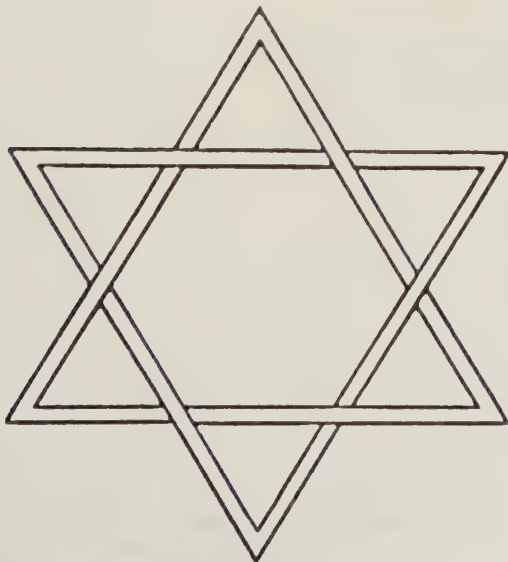
During the *Torah* services, the reading

from *Isaiah* (57:14-58:16) exhorts everyone to confront the full meaning of *Yom Kippur*. *Isaiah* says that the inner experience of *Yom Kippur* is the empty stomach of the one who fasts, but this is not the real inner meaning, which is the outer experience of making sure that the hungry have food to eat and that the naked have clothes to wear. In other words, it is the loving, selfless service to others that God demands and acknowledges as the deed that brings atonement.

With all their energy, the faithful have striven to amend the wrongs that they have done. This is the moment of atonement, the moment when all misdeeds are swept away so that it is possible to look toward God.

Having undergone self-examination and rebirth during the new moon of *Rosh Hashanah*, with the expanding moon during *Yom Kippur*, Jewish people experience the moment of communication and reconciliation with God, and with the coming full moon, they celebrate *Sukkot*, the harvest festival, reaping all the benefits that emanate from repentance and forgiveness, experiencing peace and joy, love and light, the harmony that is the birthright of every individual. ■

SHALOM!



# YAMA/NIYAMA:

## TOUCHSTONES ON THE PATH

Part III of a four-part series

by *Kumari de Sachy*



### Asteya and Brahmacharya

After *ahimsa*, non-violence, and *satyam*, truthfulness, the third abstinence is *asteya*, non-stealing. This practice may seem quite obvious and very simple. We all know that it is wrong to take something that doesn't belong to us.

I remember that when I was a child in New York City, there was a nice candy store on the corner of our street. One day, when I was about five years old, I was walking by myself past this store, which had an outdoor counter that was covered with all kinds of scrumptious penny candy, and I just happened to notice the bubblegum. I loved bubblegum but wasn't allowed to have it very often, because, Mom said, it wasn't good for my teeth. But it was so

sweet and tasty that I just couldn't resist, and it was sitting on the counter so invitingly. I didn't have the penny to pay for the gum, so I simply took it. I had never done anything like that before, so I don't think that my parents had yet instructed me that this action was called "stealing" and that it was wrong.

At first, I really enjoyed the bubblegum, chewing away to my heart's content; however, the closer I got to home, the less I enjoyed the bubblegum. In fact, I had begun to have a funny feeling inside. Somehow, I didn't feel so good about myself. So, I thought about it for a little while, and when I got home, I told my mother what I had done. She didn't punish me, but she did explain what stealing was, and she made me go back to the store to explain what I had done and to apologize and pay for the gum. Till this day, I remember how embarrassed I felt, for on some level I had known that I wasn't behaving correctly.

I'm sure that we have all had similar, very direct experiences with stealing during childhood. But, on a more subtle level, as responsible grownups, how often when we "borrow" some company stationery, pens, and pencils or use the company telephone for personal calls, do we admit to ourselves that this is also stealing? Or do we justify these actions by thinking, "Well, this company makes a lot of profit. I work so hard and don't earn a great deal of money. It's really coming to me; I probably deserve it." And how do you feel when you waste paper products or food or water? Do you realize that you are stealing



from Mother Earth or from people who may not have enough to eat or drink? Or have you ever stolen someone else's idea, calling it your own?

Stealing is related to selfishness, self-interest and self-gratification. Uncontrollably, we give in to our senses, letting them control us, which brings us to the next abstinence: *brahmacharya*.

*Brahmacharya* is continence or self-restraint, and it also means celibacy. With respect to celibacy, or abstention from sexual activity, this is a practice that should never be forced. However, by being celibate, one can store the vital energy that is lost during sexual intercourse, and doing the various Yoga practices, one can transform that energy, contained in the fluid ejaculated during sexual activity, bringing more strength to the body and to the mind. *Bramacharya* will even help you to improve memory power and to deepen your spiritual practices. And if your interest is serving, one hundred percent, in public life rather than directing your energy to family life, then by practicing celibacy, you can direct all your time and energy to this purpose.

However, not everyone has the calling to be a monk, and some of us are already married. For householders, a moderate life is a celibate life. That is to say that householders can curb their sexual activity within their own limitations.

In general, *brahmacharya* refers to controlling the senses, not allowing the senses to go astray. For example, do you talk too much? Do you overeat? Do you watch too much television? Listen to gossip? The true meaning of *brahmacharya* is to put your mind, your full attention, entirely on *Brahman*, to focus on the Absolute One. We should practice *brahmacharya* according to our station in life. By curbing over indul-

gence, by practicing moderation in all areas of life, ultimately we come to live a dedicated life; and that's what we call *sannyas*, sacrificing the selfish life, whether we are single or married.

In a way, all these practices are asking us to simplify our lives, to let go of what *we want* and to trust in God to give us what *we need*. And this brings us to the final *Yama*: *aparigraha*, abstention from greed and hoarding, which is also a form of stealing.

The best way to root out this trait is to tell yourself always: "By being greedy, I will never be happy. I will never be content.

I will disturb my peace." Practicing non-greed, you will grow to understand that God has the duty to provide us

with everything we need. You will develop faith. Also, *aparigraha* has another meaning: non-acceptance of gifts, or, as Sri Gurudev observes, we might more accurately say, "non-acceptance of *business* gifts." What Gurudev is alluding to is that often gifts come with strings attached. Have you ever experienced this type of scenario: "Oh, remember that little gift I gave you recently, the one you liked so much? Oh, good. Well, I was just wondering if you could do a little favor for me?"

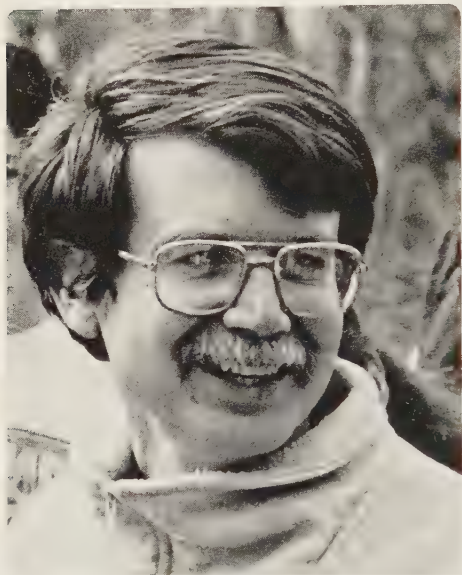
Accepting gifts may bind us and cause us to lose our neutrality. However, if we are strong enough to remain free of any feeling of obligation, if our minds are clear and free of desires, then we can accept gifts. And the special gift that we receive at this point is that we gain the capacity to see how our desires caused our present birth. We clearly perceive the cause/effect relationship, because, now, we are detached from it.

We have now completed *Yama*, the first limb of the eight limbs of *Ashtanga Yoga*. In the next issue, in Part IV of this series on *Yama/Niyama*, we will address the second limb, *Niyama*, the observances. ■

## Stealing is related to selfishness, self-interest and self-gratification.

# MID-COURSE CORRECTION

*by Hari Barker*



It's instructive to notice how Mother Nature can always teach us the lessons we need, no matter what our situation in life.

For many years, I was a bank examiner, a role you might think of as far removed from Yoga. The most important part of my job was to make an overall evaluation of a bank's condition and recommend specific changes where needed. The bankers often kidded me that mine was an easy job; they liked to point out that it's usually much easier to spot problems than to correct them. Maybe so, I thought, but, just the same, the job involved a lot of headaches and not much peace of mind, and I didn't see much peacefulness in the bank executives either.

My job was to goad others to reform and to suggest ways that they might do it. But, as time passed, I became increasingly aware that I wasn't making much progress in reforming myself. Some of my banking

work had been published nationally, and I had even been able to influence some national bank regulation policies. But the main form of growth that I was experiencing was just the annual growth in my paycheck. Nice, but somehow not enough. And so temporary. Where was the lasting value of all this? After seventeen years, it was time for a "mid-life reevaluation." True to my career training, I "examined" my own life and tried to project the future results of remaining on the same course. My conclusions were not encouraging; not only was I not giving myself a satisfactory current rating, but the future looked even worse. I could get more money all right and, maybe, a bit more recognition and prestige, but not more time—and this fast-depleting asset was the one I increasingly valued. What to do? The answer came in 1986, inspired by the dedication of the Light Of Truth Universal Shrine (LOTUS).

I had been intrigued by the possibilities of Yoga ever since my college roommate had given me a book on the subject, and I had been gradually getting more involved in it throughout most of my banking career. This interest eventually led me to a seminar in New York, where Swami Satchidananda happened to be giving a talk. I was immediately impressed by his peaceful, radiant demeanor and his simple, warm, humorous way of presenting a message that he seemed, personally, to embody so fully. Whenever I could, I would travel to his ashram in Connecticut to learn more about him and his message. Then, in 1979, while taking training at the ashram to become a Hatha Yoga instructor, I heard that the organization had just purchased hundreds of acres of land near my home in



Virginia and was planning to move the whole operation to this location. This seemed providential to me, and, at that point, I decided to take mantra initiation.

As Yogaville came to Virginia, my involvement gradually increased. Soon, I was taking Yoga classes in my spare time and even offering classes at the offices in Richmond where I worked. By 1983, plans were under way at Yogaville to form a credit union to help promote the economic development of the local area. I began making regular trips from Richmond to help get the credit union started, and it seemed that the more involved I became, the more involved I wanted to be.

In 1986, the upcoming dedication of the LOTUS proved to be the major catalyst and turning point. I felt a strong need to take an active part in preparing for that July dedication; it somehow seemed an irresistibly auspicious opportunity to increase my own dedication to the universal values that the LOTUS symbolized. So, in May of that year, I left my bank examiner career and began spending most of my time in Yogaville. After that, one thing led to another, and, in 1991, I put my Richmond home up for sale and built a new, more suitable home here in Yogaville.

These days, my main activity is volunteer work at the Yogaville Credit Union. In yogic terms, this is called *Karma Yoga*, or "selfless service," which helps me to forget my personal desires and complaints and to replace them with a more expansive outlook involving the well-being of All. But, I still try to do "examinations" regularly—of myself and of my inner condition. And, it seems that the bankers were right: it is a lot easier to spot the problems than to correct them! Still, I feel good about at least making the effort, and I do notice that, through the yogic practices and the many beneficial effects of Yogaville, LOTUS, and Sri Gurudev, I'm gradually gaining a more balanced and peaceful mind. From now on, I'm banking on that. Thank you, Gurudev. OM Shanthi. ■

# JAYANTHI

## 1993

Dear Friends,

Hari OM! You are invited to join us for a joyous celebration in honor of the birthdate of our Beloved Spiritual Master, Sri Swami Satchidanandaji Maharaj. Please note that due to Sri Gurudev's travel plans, we are celebrating Jayanthi on the 13th and 14th of November.

### SATURDAY, NOVEMBER 13

- Jayanthi Puja and Program
- Celebration Luncheon
- Evening Offerings

### SUNDAY, NOVEMBER 14

- Morning Offerings
- Celebration Luncheon

**We hope you will be able to join us for this most auspicious occasion.**

---

*Please make reservations early,  
no later than November 4th.*

*Call: (804) 969-3121  
9:30 - 11:30 a.m. or 2:00 - 5:00 p.m.*

*or write:*

*Satchidananda Ashram - Yogaville  
Buckingham, Virginia 23921  
Attention: Guest Services*





# ST. FRANCIS & THE TAO

Walking naked in this world

nothing clings to me

attractions slide away

like clothing thrown from my father's window

the breeze from the butterfly's wings

is my food

the sun fills my heart

love cannot discern man, woman or creature

I fly through this paradise like a sparrow

chirping its little prayer in the fields

water resists no obstacles

and so I flow

where the divine father places his staff

and give away all he gives to me.

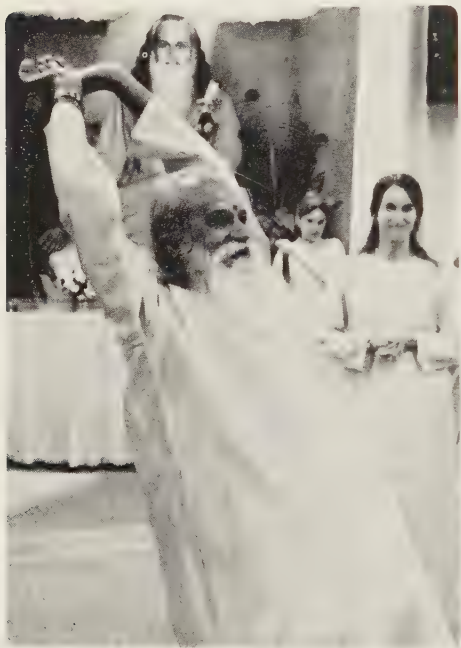
*—John Joseph*

# YOGA AND HEALTH

## CREATING A HEALTHY BODY

## AND A HAPPY MIND

by Sri Swami Satchidananda



While we are here in these bodies, we should know that they are vehicles of divine expression, as are all forms of Creation. We have to take care of the body because without a healthy one, nothing is possible in this world, either spiritual or material. To become a good instrument of the Divine, maintain your health, have an easeful body, a peaceful mind, and a useful life.

We can live without food for some time. We can live without water for some time, but we cannot live without breath. We breathe about fifteen times a minute. If the air leaves without returning, we die. Every time it leaves, we are about to die.

Do we consciously draw it back when it

leaves? No. We are not even conscious of breathing. There is an unseen force that takes care of us and causes the air to return. You may say, "Swamiji doesn't seem to know much about anatomy. There are sets of muscles, voluntary and involuntary, and when the chest cavity expands, a vacuum is created. The breath returns to fill up that vacuum."

To such people I say, "Who makes the chest cavity expand? Do you? Can you keep it from expanding, or can you keep it from contracting after expansion?" No. You have a say over it for a maximum of a few minutes, and, afterward, the involuntary muscles take over. That's why you call them "involuntary." The moment you use the word *involuntary* you accept that it is not in your hands. Something or somebody is doing it.

Who is that somebody? I say it is the One who sent you here, the One who extracts some work from you, the One who takes care of His/Her plans through us all.

Somehow, a baby knows it is coming into this crazy world, and that's why it arrives crying, "God, why are You sending me into this asylum? What have I done to You?" As the baby comes out crying, we laugh and celebrate. And toward the end, it's the other way around. When someone gets liberated and walks out happily, we cry.

### **You are Ageless**

What is it that is young or old? It is the body. You were never born and you are never going to die. You are ageless; only the body has ages. The soul knows itself to be unlimited and immortal. It is that immortality which we should realize.

The worst fear is the fear of death of the



body. When your old clothes wear out, you throw them away and put on new ones. We all have old-model bodies. We will get new ones, don't worry. After all, how long are you going to live in this body? Maybe another fifty or sixty or seventy years.

All our burial grounds are nothing but junk yards. There's no need to be afraid of death. Laugh at it. The person who is afraid of death dies every day, but a hero dies only once. Let death come once to us. Be bold and proud.

Death means change of form, that's all. It is inevitable, and it is happening every minute. You are not the same person you were a minute ago. A part of you is already dead and a part is being born.

When the tree dies, you get planks. When the planks die, you get a chair. When the chair dies, you get firewood. When the firewood dies, you get ash.

Nothing can really be destroyed; we just change names and forms. There is no death at all. What is, is always. What is not, is not, and will never be. What you call the world is nothing but ever-changing names and forms.

We say this is cloth, but is it really cloth? What you see is cotton twisted into threads and woven and arranged in the particular way you call cloth. If I disperse the arrangement and heap the threads into one pile, the cloth vanishes.

I didn't destroy anything. I disturbed the arrangement of the threads, that's all. So if you say you see cloth, it is a falsehood. That is how we live a false life in this world. We never speak truth in its real sense. Everybody is a liar here, including me. And even when I say everybody is a liar, that itself is a lie!

### **Taking Care**

Nothing is ugly in its natural state. A rose is beautiful; a dog is beautiful; a pig is beautiful; everything is beautiful in its own way. In trying to *make* things beautiful, we

cover their own natural beauty. Babies' faces have cosmic beauty, which slowly becomes hidden by ugly thoughts and habits. Then, we try to make the face beautiful again artificially and call that cosmetic beauty.

To beautify themselves, some women do all kinds of unnatural, artificial things that can make them sick. In the name of beauty, they apply all kinds of powders and creams. Their pores are totally

blocked. There's no perspiration and all the secretions that should come out go back into the bloodstream. A cotton dress will absorb perspiration, but nylon and synthetic materials can't. There is no ventilation, so when you perspire, the perspiration doesn't get absorbed by the air outside, and it goes back into the system.

Many people don't think it's fashionable to sneeze or cough. Don't let "civilized" habits stop the body's natural elimination. You cause great damage to the body and affect hundreds of nerves by controlling your sneezing and coughing. When you sneeze, God will bless you.

Take care of your intake, physical and mental. Be careful what goes in. Every country has its immigration office. Before somebody walks in, they ask, "Who are you? Friend or foe? What are your credentials? Show us your passport. If you are a good person, be our guest. If not, get out."

Your body is your country, and there are many ports of entry. You should put immigration officers everywhere. Much of what we call civilization is artificial and unhealthy. We must return to natural living. That natural living is Yoga.

### **You were Born with Peace**

Many people, when they get worried, pour a drink, take something to get high, or go to the refrigerator. What are they actually doing? They don't remove the cause of the worry or the problem, they only push it under the rug. Have you ever seen an animal smok-

## **The worst fear is the fear of death of the body.**

ing or drinking? No. We become worse than the other animals when we do these things.

A drink of whiskey or a drug won't help you find the cause of your disturbance and eliminate it. You were not born restless. You were born with peace and, by your own wrong actions, have disturbed it. When you say somebody is diseased, you mean that person has lost his or her natural ease. He had ease, he "dis-turbed" it, so now he has "dis-ease."

If a frightening thing is coming toward you and you don't know how to avoid it, you can simply close your eyes. The danger

seems to go away, but you have not really removed it. We do this in many,

many ways. Instead of ignoring it, when there is a headache or stomach-ache, try to find the cause. Why should the head ache all of a sudden? What went wrong? Analyze that way. Many people never think of doing that; they immediately take an aspirin.

People do this much too often in daily life—swallow something to temporarily forget the worry. But once the intoxication is over, they wake up with the same problem, only worse, because the force they applied to cover it up has weakened their system.

How can a drug keep the mind clean

and calm when it only adds more dirt? Temporarily, it makes you forget the disturbed feeling. It's something like an induced sleep. A sleeping pill will make you feel that you are sleeping, but it's not real sleep. A tranquilizer will make you feel that you are tranquilized, but it's not true tranquility. It's only a temporary feeling.

Pain is caused by some trouble. When you take a painkiller, an injection, or a pill, you don't feel the trouble. Does it mean that you have cured the trouble? Not at all. It's something like cutting the wires of a fire

alarm. It will stop the alarm immediately, but it won't put out the fire.

## **We must return to natural living. That natural living is Yoga.**

Pain is your fire alarm. When the body is on fire somewhere, the pain says, "There's trouble." Find the cause of the trouble instead of finding ways to cover it up.

### **Have a Happy Mind**

The body and the mind are interconnected and interdependent. The body expresses the thoughts of the mind. Constantly thinking crooked thoughts will create a crooked body. If you have a happy mind, your face and body will reflect that happiness. Everybody will know something beautiful is happening within you. ■

## **RONALD MCDONALD GOES VEGGIE!**

The original Ronald McDonald has left his job because he has become a veggie. Actor Geoffrey Giuliano—famous worldwide as the burger-loving clown—now plans to rescue animals and said: "Meat-eating is murder. Humans can get along very happily on fruit, vegetables and whole grain. I brainwashed youngsters into doing wrong—eating burgers. I want to say 'sorry' to children everywhere [because I helped] concerns that make millions by murdering animals."

Geoffrey has bought ten calves, who wander free on his "Cow Protection Estate." He earned \$40,000 a year as the meat-devouring clown, had his own TV show, a private chef, a limousine, and an office with a personal secretary.

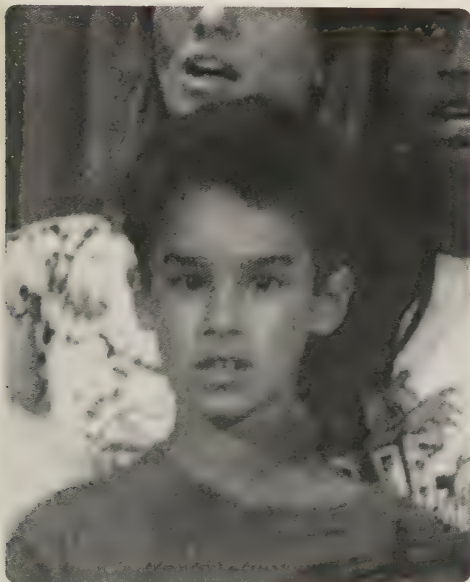
—East and West Series No. 424, 1/93



# VIDYALAYAM CORNER

## SAINT FRANCIS OF ASSISI

*by Prabhu Adie*



*The following is an excerpt from a biography of St. Francis composed by eleven-year-old Vidyalayam student, Prabhu Adie. Prabhu composed this nineteen-page biography—replete with computer graphics—when he was ten years old.*

In the year 1181, in the walled town of Assisi, there lived a very rich merchant. His name was Pietro Bernadone, and he traveled all over Europe. On one of his trips to France, he fell in love with the daughter of the man he had been buying from. The daughter's name was Lady Pica, and she was very perfect and dainty.

After about a year, Lady Pica was pregnant and Pietro was going on another one of his trips. Lady Pica was in labor, and the baby wouldn't come out. She decided to go

into the stable to be closer to Mother Mary. When she got into the stable, the baby came out. Lady Pica decided to call him Giovanni, but when his father came home, he called him Francesco.

A couple of years went by, and Francesco would play in the street and have parties. He loved to pretend with his friends that he was a knight. When Francesco was sixteen, Assisi was going to war with the neighboring town, Perugia. His father bought him the most extravagant armor. On the day of the battle, Francesco and his friends were all dressed up. They went to battle and were totally devastated. They were in prison for about a year, until Francesco's father bailed them out. Francesco went back to his regular life until he was about twenty.

The Pope was going to have a holy war. Francesco thought, "This is the war for me!" So his father bought Francesco all his armor again. The day before Francesco and his friends were to go out to fight, they were all together. Francesco saw a real knight in shabby armor, so he gave his armor to that knight. When Francesco got back to his house, his dad had to buy him new armor.

That night, Francesco and his friends camped outside of the town. Francesco heard a voice that said, "Go back to the town of Assisi and await further instructions." He thought, "If I go back, I will be totally embarrassed, but I know that that was God's voice." So, Francesco went back to Assisi and was totally embarrassed. His father asked him why he had come back before the war had started, and Francesco made up an excuse.

The years went by, and Francesco started spending more time with the poor people

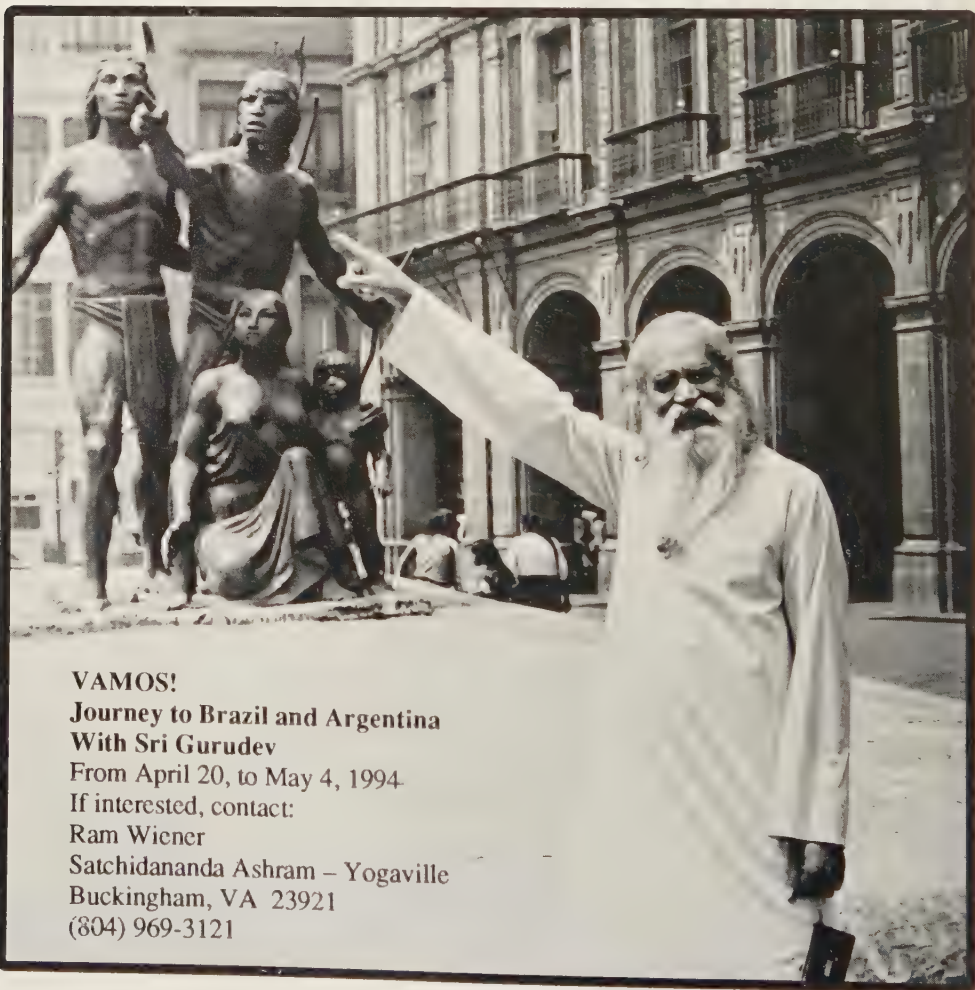
and the church. He would give his stuff to the poor and buy presents for the churches.

Francesco decided to go on a pilgrimage to Rome. When he got to Rome, he went to St. Peter's Church and saw people throwing a couple of pennies on the coffin of St. Peter. Francesco thought, "Why are they throwing only a few pennies to one of the disciples of God?" So Francesco went up to the coffin and dumped all his money on it. When Francesco got out of the church, he noticed all the beggars. He had no money to give them, and he wondered how they felt. He decided to trade clothes with a beggar, and so Francesco walked all the way back to Assisi as a beggar.

Francesco continued his regular life, except that he spent more time with the poor people and took walks in the woods. One day, when his father was away, Francesco decided to have a feast and invite all the poor people that he saw when he took his walk. His mother thought he was inviting all his rich friends. So, Francesco brought them inside, bathed them and served them, and they had a great time.

Now, Francesco sort of had two lives. Part of the time he was partying, and the other half of the time he was giving away stuff to the poor. ■

(to be continued in the next issue)



**VAMOS!**  
**Journey to Brazil and Argentina**  
**With Sri Gurudev**  
From April 20, to May 4, 1994  
If interested, contact:  
Ram Wiener  
Satchidananda Ashram – Yogaville  
Buckingham, VA 23921  
(804) 969-3121



# INTEGRAL YOGA INTERNATIONAL

## **Integral Yoga Institute, Jaffna, Sri Lanka**

Mrs. K. Soorasangaram representing Gurudev's disciples from the Jaffna Integral Yoga Institute, recently wrote to inform us that the Institute held an anniversary celebration last year, in August 1992. The celebration was presided over by Mr. Rajarajeswaran Thangarajah of the Divine Life Society, Jaffna.

Mrs. Soorasangaram also reported that the Jaffna IYI holds weekly prayer meetings, music classes of devotional songs, and gatherings to tell religious stories. With respect to the latter activity, so far the group has completed the *Ramayana*.

Through Mrs. Soorasangaram, the Jaffna IYI devotees wish Joy and Peace to all the disciples of Sri Gurudev.

## **Integral Yoga Teaching Center, Tyne and Wear, England**

Vimala and Moorthi Storey, who direct the Integral Yoga Teaching Center in

the Newcastle area of northern England, inform us that they are quite busy, having been given so many wonderful opportunities to serve in the name of Sri Gurudev and Integral Yoga.

They teach a number of Hatha classes at the university and at a local school, and the Newcastle *sangha* continues to meet on Friday evenings for meditation and study. Several *sangha* members are teaching Hatha and other branches of Yoga throughout the area, integrating Yoga into their lives and into their work.

## **Integral Yoga Institute, Richmond, Virginia**

Nora Pozzie reports that the Integral Yoga Institute of Richmond offers Hatha Yoga classes year round. These classes are held in various communities around the Richmond area. Students in this area may also order Integral Yoga books and tapes through the Institute. Additionally, Nora organizes trips and tours to Yogaville. ■

**It is clear that all the religions of the worlds have been built upon that one universal and adamant foundation of all our knowledge—direct experience. The teachers all saw God; they all saw their own souls, they saw their souls' future and their eternity; and what they saw they preached...**

**— Sri Swami Vivekananda**

# INTEGRAL YOGA HIGHLIGHTS



Devotees perform a *pada puja* to Sri Gurudev in honor of Guru Poornima

## Guru Poornima at Yogaville July 3 - 4, 1993

This year the Guru Poornima celebration, honoring Sri Gurudev and all spiritual masters, past and present, was doubly auspicious in that it was held on the July 4th weekend, the time during which Americans celebrate their "independence." At

Yogaville, devotees came from far and wide to honor their guru, who guides them on their journey to freedom from ignorance.

The celebration began on Saturday morning with the moving Yoga Ecumenical Service (YES), where celebrants representing the various faiths offered prayers and, together, lit the central candle, symbolizing the Light of Truth that is the





The pre-school children enchanted everyone as they offered their songs to Sri Gurudev.

essence of every faith.

Throughout the weekend, devotees lovingly presented Sri Gurudev with many offerings. Hari Barker of the Yogaville Credit Union offered a pamphlet composed of Sri Gurudev's teachings on family finances. This informative pamphlet was distributed to everyone. Shakticom presented its new collection of six tapes of Sri Gurudev's teachings, including a two-part *Thirukkural* section. And the large Yantra in poster form, sponsored by Peter Max and the New York Integral Yoga Institute, made its first public appearance.

As usual, the Vidyalayam pre-school, primary and secondary students and many other talented devotees inspired and entertained us with devotional chants, beautiful singing and dancing, instrumental music, and humor. Jnanam MacIsaac, a long-time devotee and resident of Yogaville, gave a moving tribute to Sri Gurudev, and Dr. John Rossner, Abbot of the Order of Transfiguration, Montreal, Canada, offered the following heartfelt prayer:

Spirit of God, the Immortal, the Light Eternal, who has given to us great teachers, masters, avatars, bodhisattvas,

prophets, seers, sages, and lords of wisdom in all traditions as examples of our own future spiritual evolution, You who are alone the source of all beauty, all goodness and all truth, without whose inspiration nothing is real, nothing endures, so enlighten us that we may hear the truth and live the truth and walk in your light and love and compassion.

And on this altar we place the creative action of all of the peoples of the earth, their aspirations, their joy, their achievements, and their work.

And we thank you for all of those who have witnessed to the light in the midst of dark places from time immemorial until now, all of those who have suffered for love and compassion and truth. And into this chalice of our hearts, we pour the sorrows and the pain and suffering of all of your creation, asking that you transmute it into joy and peace as we gather first those closest to us here and with all of those more distant, the great multitude of humankind scattered over every part of the globe.



**Dr. John Rossner offers his special prayer.**

In deepest sympathy and understanding, we here unite ourselves with the ceaseless pilgrimage of humanity, past, present and future, with its joys and its sorrows, its hopes and its fears, that we may be one with it.

And we would draw into this offering every form of life: animals and birds, trees, flowers and fruits, rocks and fire, wind and water, and the very fabric of the earth itself. And we offer ourselves and all that we have and all that we are.

Let all existence be now placed here upon the altar of hearts that we may be made temples of the living light and of your spirit that we may raise it up to you. Receive, O Source of Life, this your manifold creation in all its light, creative power. Shining, immortal spirit, life of the earth and of all its creatures, so infuse our world now with healing and love and peace and joy that we may forevermore be restored and that this corruptible form shall put on the incorruptible and this mortal frame shall have put on the immortal frame and that

all things shall, in and through You, be again united with the One from whom they came.

At the conclusion of the morning program, each devotee made a silent offering, each in his or her own way giving thanks to Sri Gurudev for all the gifts and blessings that we have received from him. And Gurudev responded with his beautiful words of wisdom.

### **Know Thyself**

I find it hard to say anything after such a beautiful ecumenical service and tribute. It's overwhelming.

One thing that I'd like to say is that a guru is not a guru if there are no disciples. Who makes the guru? It is the people who seem to be getting some benefit, receiving some message. They call something or someone a "guru." But, remember, even to see someone as a guru, one has to have the guru within. It takes a thief to catch a thief, a saint to know a saint.



Similarly, if one wants to know God, one must become God. So, the real guru is within everybody. In a way, you see yourself; that is, somebody or something is reflecting your true nature. You don't have to burn incense, prostrate, circumambulate, or garland. You can do that to yourself and see that in you. That is the function of the guru. He, she or it is just there to reflect your own inner light, and by looking into that, you see your own problems, your own dirt, and you correct that.

So, if we come here today to celebrate the full moon day dedicated to the guru, it's a celebration of yourself, to celebrate that guru within by removing all the obstacles, all the veils, revealing the pure light within you as your Self.

That is even what is meant by the term "guru." "Gu" means "darkness" or "veil." "Ru" is the "remover of the darkness or the veil." But, as I said earlier, the guru doesn't remove the veil. You have to perform the operation yourself. The guru simply shows the problems. So it all depends on the intensity of your seeking. You correct the problems and reveal your true nature. All other ways and all other people are props to help you gain that experience. Eventually, you must even give up the guru; if not, you are bound to the guru. To be totally free, you must shake off all the bonds. But don't shake them off before you've had a taste of the experience.

Now you are thanking the guru, but mere thanking is not enough—all the praise and tributes. The guru doesn't look for those things. So, let's not limit ourselves with these celebrations and practices and shows. Let's go to the very core of ourselves and experience the Divine within. Let that be our first and foremost duty.

Once you have experienced the kingdom within, then everything will be added unto you to serve others selflessly. Look within. Go deep. The name of God in Tamil means "go deep." Don't be searching outside. Turn inward. We are here, literally, to know ourselves. Know thyself. Everything starts within. Let us take these special occasions to remember this truth.

On Sunday morning, we celebrated the seventh anniversary of the LOTUS dedication with an ecumenical service and a garlanding of the Shrine's central altar. Following this program, we proceeded to Kailash to participate in ceremonies celebrating the installation of the exquisite new *moorthis* (statues) of Lords Siva, Krishna, Ganesha, and the Divine Mother, Parashakti. The Vidyalayam students, who do a *puja* each day to Lord Nataraja as He performs his cosmic dance atop Kailash, reverently offered the *pujas* to each deity. The brilliant light of the sun reflected the intensity of devotion that filled our hearts as the deities were honored and welcomed to their new home.

On Sunday evening, after all the presentations had been offered, Sri Gurudev led us in the Hari Om chant, followed by meditation and, afterwards, the following message:

### Total Faith

Out of all the various practices, the most important one is to have total faith in the Lord. If you have that complete faith, nothing else is needed; everything will come by itself.

Sometimes, our little mind, or the so-called intellect, tries to find an answer to everything, one that is agreeable to us. But understanding is not the proof of faith. Whether you understand it or not, that is faith, faith in the belief that we are already taken care of every moment of



**Lords Siva, Krishna and Ganesha in their new shrine.**

our lives. It is the Lord who makes us breathe, talk, and walk,. And not only human beings, but the entire cosmos is moved by that energy. Without Cosmic Consciousness, nothing can move.

Whether we know it or not, every moment of our lives is taken care of by that

One Consciousness. If you carefully analyze it, you will discover that you have not done anything without the energy that is part of that Cosmic Energy, Cosmic Intelligence.

The question, then, is what should we do? Should we prepare ourselves to be



**Parashakti, the Divine Mother, watches over all her children.**



fit instruments? No. That is not our job. The One who uses you as an instrument will keep you fit. If we surrender, knowing that we never did anything, built anything, created anything, then that's what is known as having complete faith.

Why, then, does God give us freedom? We are given the freedom *not to do, but to realize* that we don't have any freedom, and when we realize this, we have utilized our freedom. All other things are "free-dum." Complete resignation.

Once you begin not to interfere in God's work, not to take things on yourself, then God works through you wonderfully. You are a wonderful instrument, and all your work is done.

In the *Bhagavad Gita*, Krishna promises: "Release all your activities and surrender to me, and I will take care of all your problems." Krishna knows that

we may doubt, so he promises us, he assures us. He knows our minds because he has given us those minds. Why should he make us forget, make us suffer through so many problems, and then, finally, we realize? God introduces this ignorance so that when we work through it, we will realize the value of the knowledge that is already within.

The divine celebration of the "Full Moon of the Guru" ended, appropriately, on Independence Day, with an explosion of love and light, as we were treated to a magnificent fireworks display, offered and conducted by Yogaville's resident magician/musician, Jay Scott Berry.

In conclusion, we wish to extend our prayers of Peace and Joy, Love and Light and best wishes for a blissful life together to Kirupa and Dickson, who were united in marriage at Yogaville during the auspicious occasion of Guru Poomnia weekend. ■

**Jai Sri Satguru Maharaj Ki!**



**Resplendant newlyweds, Kirupa Shanmuganathan and Pulenenan (Dickson) Navarathan pose with Sri Gurudev during the Guru Poornima luncheon, which followed their beautiful wedding ceremony.**

# DAY-BY-DAY WITH SRI GURUDEV

## CANADA

### Montreal

On 7 - 9 May, Sri Gurudev spoke at the annual Spiritual Science Fellowship Convocation, which brings together spiritual teachers from Canada and the United States. Sri Gurudev is a patron of the Fellowship, whose Founder/Director, Dr. Marilyn Rossner, is also Executive Vice-President of the International Institute of Integral Human Science. Her husband, Dr. John Rossner, is President of that organization. The theme of this year's convocation was "Spirit: The Power for a Global Transformation." The Spiritual Science Fellowship brings together a wide variety of people. For example, during this particular program, Dr. Dean Ornish spoke and Padmarani Rajakumar performed *Bharata Natyam*, Indian classical dance. The program also included an ecumenical service, and Sri Gurudev blessed the new ministry founded by the Rossners, which they call the Order of Transfiguration.

## UNITED STATES

### Poconos, Pennsylvania

On 27 - 31 May, Sri Gurudev participated in the Unity in Yoga conference celebrating one hundred years of Yoga in the United States. Unity in Yoga is an umbrella organization for all Yoga groups in the United States. The Founder of Unity in Yoga, Rama Jyothi Vernon, acknowledged that it was Sri

Gurudev who inspired her to create the organization when, as a patron of the European Yoga Federation, he advised her to create a similar organization that would bring together the various Yoga groups that existed in the U. S. Attending this conference were such luminaries as Dr. Vasant Lad, the Ayurvedic specialist, Yogi Amrit Desai, Director of the Kripalu Institute, Yogi Bhajan of 3HO, and Sant Keshavadas.

Sri Gurudev gave the opening address at the five-day program, which featured some one hundred Yoga teachers. The format included talks presented by the older teachers and classes conducted by younger teachers.

### Yogaville

During Saturday night satsang, 31 July, we joyously celebrated the Sri Gurudev's twenty-seventh anniversary of service in the United States.

Sri Gurudev arrived in the United States on 30 July 1966, the same date, exactly one hundred years ago, that Swami Vivekananda came to the United States to attend the World Parliament of Religions in Chicago. To express the love and gratitude of all the devotees, Ambhika Berthias from Tours, France, presented Gurudev with a garland, Amma Kidd, a long-time devotee and Sri Gurudev's former secretary, gave a loving, heartfelt tribute to our beloved Guru, and Premanjali, who has been Sri Gurudev's devoted secretary for the past twelve years, offered a slide show depicting just a few of Sri Gurudev's many acts of loving and selfless service. ■

**Ecumenism is Integral Yoga. Though we follow one teacher, we learn to respect all other teachers. The teachings may vary, but the central teaching is always the same—to know our True Self. That is the first and foremost goal.**

**— Sri Swami Satchidananda**



# SRI SWAMI CHINMAYANANDA

## 1916 - 1993



Sri Swami Chinmayanandaji, a brother monk of Sri Gurudev, left the body on August 23. Born in Kerala as Balakrishnan Menon, Sri Swami Chinmayanandaji completed his education and became a successful journalist. After reading an article by Sri Swami Sivananda Maharaj of the Divine Life Society, Balakrishna was deeply moved and was determined to meet this great sage of the Himalayas. He received *sannyas diksha* from Swami Sivananda and was given the *gerua* and the name Swami Chinmayananda. He then spent twelve years studying with Sri Swami Tapovan, learning Sanskrit and *Advaita Vedanta*.

Swami Chinmayananda went on to become an erudite scholar and lecturer, principally known for his soul-stirring discourses on the *Bhagavad Gita*. His mission was global, with thousands of followers. He was the inspiration behind numerous retreats, camps, and spiritual programs, for adults and young people, held across the world.

While his passing is a great loss to the world, Swami Chinmayanandaji's books, tapes, teachings, and spiritual presence will, most assuredly, continue to inspire and guide devoted seekers everywhere. ■

— Rev. Prem Anjali



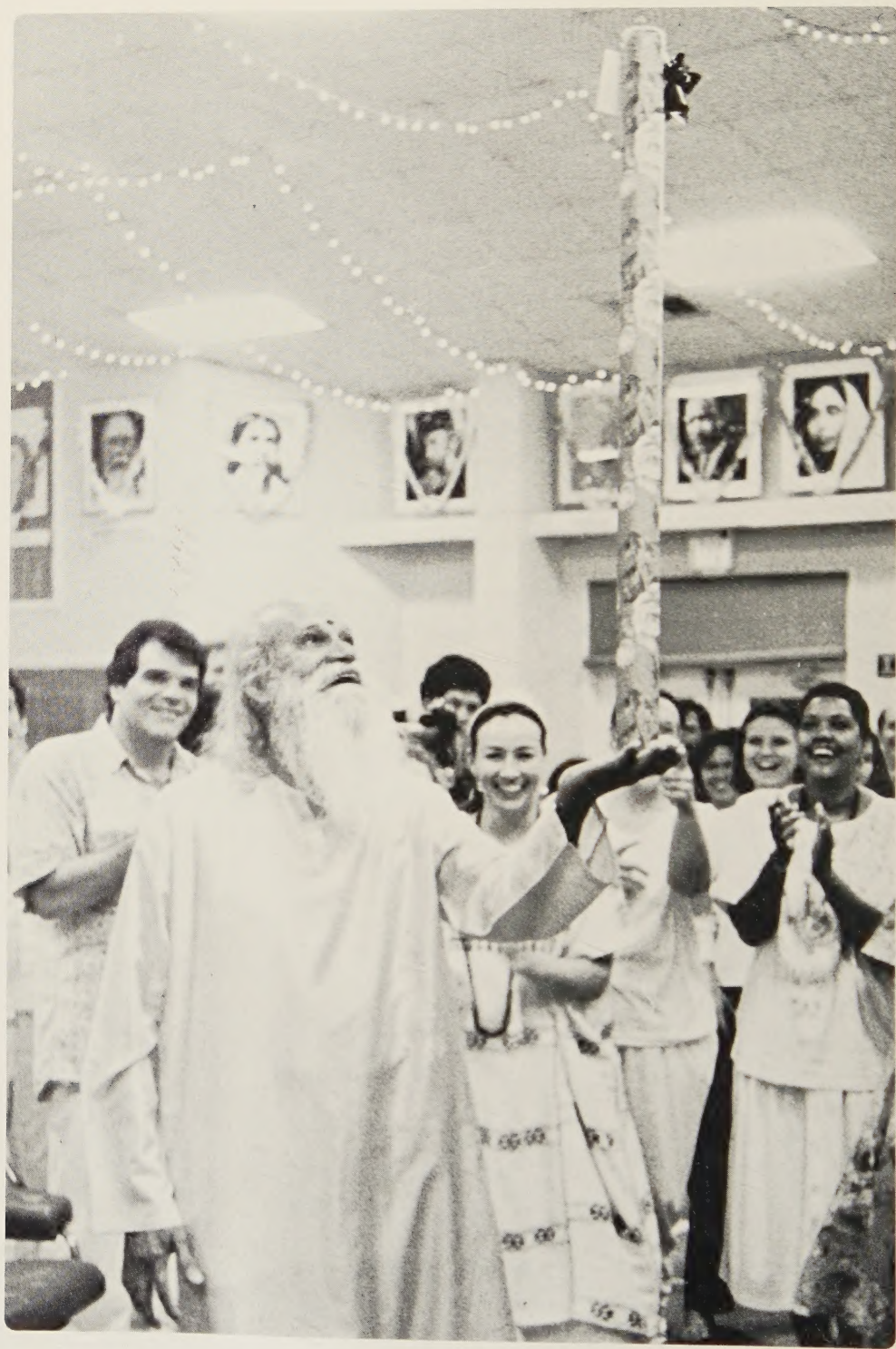


# HAVE I FORGOTTEN TO THANK THEE, LORD?

When I opened my eyes today, or when the sun arose,  
when I raised this body, in worship was I posed?  
Was I aware of my energy? Did I serve You consciously?  
Or the air I breathe so easily? Have I taken all ungratefully?  
The time I took to eat a meal, did I remember then?  
Was it sincere or just repeating  
the same old, same old sort of cheating?  
Or did I even hesitate when I chose not to meditate?  
When I lay down to rest my head, did I fall asleep instead?  
So, my dream state seems to call to me; my spirit sees this  
so clearly, that I have gone through this whole day  
and have not taken time to say:

THANK THEE LORD FOR ALL THE DAY'S TREASURES,  
THANK THEE LORD FOR ALL THE DAY'S PLEASURES,  
THE GOOD, THE BAD,  
THE HAPPY, THE SAD,  
THE LOVE, THE HATE,  
THE EARLY, THE LATE,  
THE WITHS, THE WITHOUTS,  
THE SURES, THE DOUBTS,  
THE QUIET, THE NOISE,  
THE LAUGHS, THE CRIES,  
ALL OF TODAY, WHATEVER IT BE,  
I NOW UNDERSTAND SO PERFECTLY,  
AND THANK THEE, LORD, WHOLEHEARTEDLY,  
BECAUSE, DEAR LORD, YOU GAVE IT ALL TO ME.

*—Savitri Venezian*



Gurudev, ever "balanced," entertains his delighted devotees.





HAPPY HALLOWEEN!

“Offering unto God  
means that you are  
offering unto others.”

—*Sri Gurudev*

**INTEGRAL YOGA  
INSTITUTE**  
227 W. 13 St.  
New York, NY 10011  
(212) 929-0586

“We tend to do bad actions  
because of our selfishness.”

—*Sri Gurudev*

**INTEGRAL YOGA  
TEACHING CENTER**  
200 W. 72 St.  
New York, NY 10023  
(212) 721-4000

“Nothing happens to you  
if you do not deserve it.”

—*Sri Gurudev*

**INTEGRAL YOGA  
NATURAL VITAMINS**  
234 W. 13th St.  
New York, N.Y. 10011  
(212) 645-3051



“Karma is the sum total of  
our acts, both in the present  
life and in preceding births.”

—*Swami Sivananda*

**INTEGRAL YOGA  
NATURAL FOODS**  
229 W. 13 St.  
New York, NY 10011  
(212) 243-2642